the> messenger ; therefore the pious worship thee who
art divine, wise AGNI, at sacrifices.

4. Man praises thee, divine AGNI, to convey his
offerings to the gods : bright AGNI, blaze when kindled :
take thy seat in the chamber (of sacrifice), in the
chamber of the sincere SASA.

I. (XXII.)

The deity and metre as before ; the *Itishi* is VISWASAMAN.

1. Sing, VISWASAJHAN, like ATM, (a hymn) to the
dispenser of purifying light: (to him) who is to
be praised at sacrifices, the invoker of the gods, the
most adorable by man.

2. Cherish the divine AGNI, by whom all that exists
is known, the priest (of the rite) : may the sacrifice
most suitable for the gods duly this day proceed to
them.

3. Men have recourse to thee, divine AGNI, who art
of intelligent mind, for security : we praise thee who
art most excellent, seeking thy protection.

4. AGNI, son of strength, recognise the words of
this our (laudation) : handsome-chinned, lord of the
dwelling, the sons of ATRI exalt thee, such (as thou.
art), by their praises : they embellish thee by their
hymns.

StfKTA IX. (XXIII.)

The deity and metre as before ; the 7?w/« is DYUJTNA.

5. Bestow, AGNI, upon DYUMNA a son,[1] overcoming
foes by his prowess; one who may with glory subdue
all men in battle.

6. Mighty AGNI, grant us a son able to encounter

[1] **The text has *rayim, rem,* riches, but .the scholiast understands it metaphorically, and renders it *jmtram,* a son, a meaning consistent with what follows.**